

THE WOMAN'S HEAD-WEAR.

The above is the title of an article in the *Gospel Messenger*, by L. W. Teeter, based on this text: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array."—I Tim. 2: 8, 9.

The author says: Pauls language here implies (1) that the men in the church were slack in praying; that they indulged in evil works, defiling their hands; that they gave way to wrath; and that they were unsettled in faith. It implies (2) that the women in the church dressed themselves in immodest apparel; that they were too forward; that they lacked sobriety,—they acted as if unsound in mind; and that they indulged in vainly ornamenting their bodies.

Upon reading this we were reminded of the mythical story that the forty members of the French Academy once undertook to define the word *crab*, and hit upon this, which they deemed quite satisfactory: "Crab,—a small red fish, which walks backward." "Perfect, gentlemen," said Cuvier, when interrogated touching the correctness of the definition; "perfect—only I will make one small observation in natural history. The crab is *not* a fish, it is *not* red and it does *not* walk backward. With these exceptions, your definition is admirable."

When the author of the article on the above text says, Paul's language implies (1.) that the men in the church were slack in prayer, etc. (2.) That the women in the church dressed themselves in immodest apparel, etc.—We say very good, brother, perfect, but we wish to make this observation in Bible Exegesis: The language above quoted, by no rule of interpretation, *necessarily implies* either of the propositions laid down. With this exception, you are correct. Farther on the author lays down this remarkable proposition with reasons for the same:

THE PLAIN BONNET IS THE MOST MODEST AND BECOMING HEAD GEAR FOR ALL WOMEN, BUT ESPECIALLY FOR WOMEN PROFESSING GODLINESS.

We are asked to give reasons why our sisters are required to wear the bonnet. We give the following.

1. It is the most consistent head garment, with all-Gospel principles.

(a) It is the most *humble* in appearance.

(b) It is the most *modest* and simple.

(c) It can be made by any ordinary seamstress.

(d) It can be made the cheapest, and be worn the longest.

(e) It is best adapted to all kinds of weather. It is the best protection against rain, snow, wind, sun and dust, and in heat can as easily be removed as any other.

(f) It is best suited to the prayer-veil, or covering, which all sisters should wear on their heads in all religious services. It is the best protection of the prayer-veil to keep it from soiling.

(g) The bonnet becomes the woman as the hat becomes the man. It distinguishes her from the man, while the hat does not, always.

Here is a proposition without any foundation or adequate proof to sustain it; here are a series of assertions, which are *assertions* only—mere opinions, which have no foundation in the Gospel of Christ. Take 1. Christ *never said one word about it, not one*. Take a. Why? Who said so? b. Why? Who is authority? c. This statement is incorrect. Such as an ordinary seamstress makes the average German Baptist will not wear. In the community where we formally lived, there were *specialists* who made these bonnets. d. The average *hat* worn by Brethren sisters costs little more than *one half* what many *bonnets* cost worn by German Baptists. e. Is it? It is the garment we have seen sisters *hide* when a shower approached.

These remarks are made in the spirit of kindness, and with a view of doing good.

A NEW BOOKLET.

We have just issued a small booklet entitled "Theology of the Communion Service," by B. C. Moomaw. The author needs no recommendation, his ability as a writer is well known by all our readers. The treatment of the subject is decidedly unique, there being nothing like it to our knowledge. The different parts of the communion service, their logical arrangement, and the spiritual purpose of the ordinances of God's house, are most beautifully set forth, and many sweet, rich lessons drawn from them. Every believer in Christ should read this book. It will give him deeper conceptions and loftier ideas of this holy service. The booklet is neatly bound, printed from large, clear, clean type, and is an excellent little work. We give below the author's own statement as to the contents and scope of the work:

The "Last Supper" and first Communion service embraced the following principal acts: I. Washing the disciples' feet. II. Eating a full meal, the Agapae, or Lord's Supper. III. Receiving the Eu-

charist, or Communion proper * * *

The great lessons symbolized by these several acts or ordinances are as follows:

I. The Foot Washing.

1. Cleansing. 2. Service.

II. The Lord's Supper or Agapae.

1. Fellowship. 2. Brotherly Love.

III. The Eucharist.

1. Atonement. 2. Spiritual Life. 3. Oneness with Christ.

The author shows that each of these parts is necessary to make the whole, and therefore are necessary parts of the Communion service.

Sent postpaid upon receipt of 5 cents, 50 cents per dozen, 25 copies \$1.00. Special rates to ministers who purchase large quantities for their congregations. Every person in your community should read it.

Personal Mention.

Two baptized at Meyersdale, Pa., lately, by brother J. C. Mackey.

Brother S. M. Baird, Roann, Indiana, reports two accessions by baptism, L. W. Ditch, pastor.

We are pleased to learn that little Eddie, son of Brother Rensch, who had his leg badly injured in the spring, is able to be about and is doing well.

We have the pleasure, this week, of introducing to our readers, a new contributor to the Church News Department, sister J. L. Weirick of Buckeye City, O.

Brother V. M. Reichard of Fair Play, Md., writes in earnest concerning the Mission Work in Virginia, Maryland and West Virginia. Let all the churches in the District give heed to his words.

Brother D. L. Schultz is doing some very practical work at Howard, O., a new point, six miles distant from Buckeye City. A Sunday-school has been organized and *Brethren Literature* ordered and paid for.

Professor L. L. Garber, Principal of the Belleville schools, is spending his vacation at Ashland. He boards and rooms at the hall. His pleasant countenance and literary turn of mind make one feel that it is good to be with him.

Brother Rensch and family, some weeks ago, returned to their home at Milford, Ind., where he is preaching the Gospel. Brother Rensch is an excellent teacher and in him the University lost a good instructor. His standing as a minister may be judged from the fact that he was called back to the church which he served before coming to Ashland.